

The Guide to Holiness.

APRIL 1858.

EDITORIAL GLEANINGS.

THE PRAYING BROTHERS.—A company of Methodist lay brethren, of this city and vicinity, are travelling about, among the city churches, with much usefulness. They are sometimes called the "Praying Band," and sometimes the "Flying Artillery." They go together: at their visit the whole service of the Sabbath is usually given up to them; they occupy the altar, pray, exhort, and get awakened persons for prayers. They spent last Sunday, with good effect, at Norfolk-street Church. The example is a good one for imitation elsewhere; well directed, it can hardly fail of success.—[Christian Advocate and Journal.

AN IDOL WELL EMPLOYED.—A military gentleman and his lady, on returning from India, after living, a long while, among Hindoos, brought over a number of idols. Among them was a very large one, which we shall call Rama-sammee. After their settlement at Freshwater, in the Isle of Wight, they put their residence into beautiful order. Norton Cottage was the name of the house. The grounds were verdant, and the gardens abounded with flowers and fruits. A summer-house in the distance they determined should be ornamented, and should serve a missionary purpose. What do you think was done with the idols? They were ranged in a row, and Rama-sammee, the largest idol, stood in front, holding a missionary-box, on which the words were engraved, in large capitals, as though they were his own effusion,—“Pity the poor heathen.” Visitors were taken to see the gardens and the museum, and Rama-sammee was a very efficient collector for the missionary society. A ministerial friend, who once beheld the scene, was so much taken with the arrangement, that he wrote the following verses on the use to which the idol was appropriated:—

“Aha! an idol god! why this is moving!
The world, at length, must surely be improving,
When such a thing as this—an utter folly—
Can be devoted to a use so holy.
Scarcely should we have dreamt, thought, or
asserted,
That idol-gods themselves could be converted.

“’Tis something new to hear an idol preaching,
A metal god now lecturing, now beseeching;
Yet sure I hear *this*, ‘While some men slumber,
E’en stocks and stones themselves arise and pity,
And idol-gods proclaim the mournful ditty.

“Stand, idol, stand! and help the cause of Jesus;
For in no other service canst thou please us;
Continue with both hands to hold the basket;
The cause wants help, and you can ably ask it;
A face of brass, a never-tiring pleader,
Is well employed for Christ, our glorious
Leader.”—[Juv. Miss. Mag.

A REVIVAL ON A CRUISE.—A correspondent of the New York Observer states, that one of the officers of the United States frigate Congress, recently sought and obtained forgiveness of his sins in the *Garden of Gethsemane*. The chaplain of the vessel, Rev. Mr. Noble, is a minister of the Presbyterian Church, and quite a number of the crew of the Congress have, we are told, recently become hopefully pious.

COUNTING-ROOM PRAYER MEETINGS.—Mr. Manning gave an account of a visit to New York, last week, and of the great interest there. This meeting, he said, was not an expedient to create religious feeling and emotion, but a necessity to give expression to the feeling which is pervading the hearts of Christians here. So thoroughly is New York pervaded with the spirit of God, that the counting-rooms, in many places, are turned into places of prayer, and it is not unusual for the customer, while he is purchasing goods in one part of the store, to hear the voice of prayer and praise in another part. God grant, said the speaker, that the same may be witnessed in our own city.

MISSIONARY LOSSES IN UPPER INDIA.—It is feared that eleven missionaries, and ten ladies, connected with the missions, have been killed, by the natives, since the commencement of the mutiny. Four of these missionaries, with their wives, were connected with the American Presbyterian mission. The mission property destroyed, at twenty-six different places, is estimated at \$350,000, of which, the Church Missionary Society, of England, loses about \$160,000, and the Presbyterian Board, \$130,000.—*American Missionary.*

THE WALDENSES.—In the Piedmontese valleys are fifteen Waldensian parishes, confided to

fifteen pastors; these valleys contain about 22,000 souls. The number of Roman Catholics mixed with these 22,000 Waldensians, is somewhere about 3,000, with twenty-nine priests. The Waldensians have 169 elementary schools, many of which, however, are only open for four months in the year.

CHOIRS. — We see it stated that nearly all the religious societies, in Lowell, Mass., have dispensed with choirs, and adopted congregational singing. Among the Methodist societies, in New England, this change is going on very rapidly. — *Independent*.

MEN FOR CHRIST'S ARMY. — "Walking about the streets of New York," said a missionary, "when I landed from the far East, I saw in many public places, this advertisement, in large letters, '*Men wanted*;' and, on looking a little farther, I saw, '*Men wanted for the army*.' Now, this is the advertisement we want written on every pious mother's heart, — '*Men wanted for Christ's army*.' I would write this advertisement in burning characters on every pious mother's heart in the land, and beg her to train up her sons and her daughters for this army. Thousands and tens of thousands will enlist for those battles which make havoc with human blood; and are there not fathers and mothers all over this land, who will train up their little ones to be soldiers in the armies of the living God?"

CHILDREN'S CORNER.

To extend the usefulness of our Monthly, we may occasionally introduce, under the above caption, a few fragments for the little folks. The following, from the "*Faithful Mother's Reward*," a volume published by the Presbyterian Board, is not without its lesson of instruction to old and young.

HOW TO QUIET A CHILD'S FEARS.

It was my custom to have the candle removed from my boy's chamber as soon as he was put to bed. On this being done, one night about the close of his third year, he called loudly for me. I went, and found him much frightened, pale, trembling and crying. He gave me an incoherent account of some tale he had heard, and entreated that a light might be left in his room. I had one brought, and told him that

it should not be again removed if he still wished it to remain after we had had a little chat together, but I thought he would send it away.

I then endeavored to convince him of the folly of his fears, but, finding that he could not shake them off, said, "How old are you, my dear John?" "Almost three years, you say, mother." "Have you always had a candle with you?" "Hardly ever, mother." "What then has taken care of you?" "God, mother; I know that God takes care of me all day and all night." "Yes, my child, you run thoughtlessly into a thousand dangers, but God always preserves you. When you fell from the tree you were climbing to-day, had you a candle to help God to save your head from being broken on the large stone?" "No, indeed, mother." "Well, my child, you know that God sees as well in the dark as in the light. If he saved you then, without the help of a candle, don't you think he can do so, just as easily now, that you are lying quietly on your good bed?" "But George said something would catch me to-night." "Did God tell George so?" "No, mother." "Then George cannot know, for nothing can ever hurt you unless God permits it, and nobody but God can know or tell, when he intends to permit any one to be hurt." He was silent, but still clung to me. I bade him ask the maid of what candles were made. He repeated her reply, "Grease and cotton." I looked at him a moment with an expression of regret, then said, "And can it be, my beloved child, that you are more willing to trust in a little grease and cotton, than in that God who has preserved you through the dangers of so many days, and the darkness of so many nights?"

He looked quite distressed, and I went on, "Nothing can enter this room without his knowledge, for he is constantly watching over you. If he should allow anything to come in, could the candle save you?" "Oh, no! mother, it could not move." "Could God?" "Yes, in aa minute." "And yet, my darling, you feel less afraid when you look at the candle burning near you, than when you remember that God is watching over you. My dear John, think how sorry it must make your Heavenly Father to see this—think how if would please him to see you trying to drive away these silly fears, and showing him that you would rather trust to his goodness than to the brightest light. Do you not believe

that God always keeps his promises?" "Yes, to be sure, mother." "And do you not recollect that I have often told you, he has promised, in his big book, that he will take care of all who put their trust in him?"

He pressed me tightly round the neck an instant, and then said, "Yes, I remember, mother, and I will trust to him to-night. But please to tell me what I must do, to keep from feeling so frightened."

"Why, you know, my dear child, how very good God has always been to you—suppose I make a little prayer to him for you now—you can repeat my words—God will hear you, and I dare say make you able to do right." "Please to try, mother." The struggle in his feelings was manifestly great, and the earnest tone in which he reiterated the simple petition I offered, was very affecting—but he immediately embraced me tenderly, and said firmly—"Now, good night, mother—please to take away the light." "I will, my love, and if you should feel a little afraid when it is gone, just think who is always near you, and say to him, Oh, God, take care of me! and I think you will not want me to bring it back again." "Yes, mother, I will."

Thus ended this, to me, deeply interesting conversation.

I learned that much pains had been taken by a mischievous boy to frighten him, and owing to the liveliness of his imagination and extreme sensitiveness, it was some time before the disagreeable effects of this attempt could be obliterated. From the above period he was occasionally disposed to be timid at night, but it was only requisite to remind him, that the gracious Being who had hitherto guarded him so carefully, would be pleased to see him exerting himself to banish his alarms, and putting his trust entirely in him—and my point was carried. He dismissed me, and fell quietly asleep. As he grew older, I advised him, whenever he felt himself becoming frightened, to call to mind some instances of God's goodness to him, and then pray that he would still protect him from real dangers, and would enable him to overcome his foolish fears, and confide in his care. This he many times told me he had done the preceding night, and that God had been so very kind as to make him much less afraid afterwards, and sometimes to take away his fears entirely, and then he felt so glad and happy, because there was no light in the room.

EDITORS' DRAWER.

A BUSINESS MEN'S PRAYER MEETING.—With pleasure, we comply with the request of the Committee, by giving publicity to the following card. May such meetings be multiplied till our whole land is brought under the saving influence of the gospel.

NEW YORK, Feb. 20, 1858.

MESSRS. EDITORS.—A Business Men's Union Prayer Meeting is held daily, from twelve to one o'clock, in the John street Methodist Church, 44 John street, a few doors east of Broadway.

This meeting is similar to the one held in Fulton street. Owing to the over-crowded state of the rooms at that place, and the manifest increasing interest, it has been thought best to open this place also.

Already have we seen and heard enough of the results of these meetings, to make us firm in the conviction, that, if all Christians throughout our land were faithful, as they have opportunity, we would hear one united shout of praise going up from all the people, because of salvation that has come to all men. It must be evident that we have a right to ask this favor of you, for many of the readers of your Journal are directly (all are, indirectly, at least) interested in what is transpiring in the metropolis of our country, because of the sons, brothers, or friends they have here, whom they would like to have interested in these things. And we would take this opportunity of impressing upon the parents or friends of all such young men, (who may be one of the one hundred and fifty thousand, between the age of sixteen and thirty-five, we have in our city,) that a line, with the address, business or residence, directed to "E," Box 3,841, will ensure them a personal invitation to attend these meetings, and similar ones held especially for young men, at the rooms of the "Young Men's Christian Association," 32 Waverley Place. It is proper to state that many of the most thoughtless, reckless, yea, Heaven-defying young men, have, within a few weeks, changed their views and aims, and are now "clothed in their right mind."

We hope any who read this, when visiting our city, will feel perfectly "at home" in these meetings, and we will be glad to hear from country friends always. It is well for it to be understood, that these meetings are a Union of Baptist, Congregational, Methodist, Episcopal, Reformed Dutch and Presbyterian

brethren, with one common aim of advancing the cause of truth and righteousness in the earth, especially in our own "wicked Sodom."

Information from any of our friends at a distance, as to what is being done among them, sent to the above address, will be gratefully received by us, as tokens that we are remembered in a great common work, and will much increase our zeal and courage to "go forward and possess the land" in the name of our great Captain.

Our land may be, (yea, *will be*) ere long the joy of the whole earth, if all will do what their hands find to do *now*, "while the day lasts." Hoping we have not trespassed overmuch upon your kindness,

We are, in behalf of the New York Young Men's Christian Association,

Yours, with high regard,

EDWARD COLGATE,	} Committee
JAMES FAIRMAN,	
WM. M. HASTINGS,	
GEORGE P. EDGAR,	
CHAS. A. MOORE,	
	on
	Devotional
	Meetings.

A SUGGESTION.—A correspondent writes: "Will you allow a suggestion? I do not at all speak for myself, but there are many individuals who would be more interested in the Guide, if there was not so much said about holiness as the doctrine of the *Methodist Church*. We believe nearly all your readers in this place, are connected with the Congregational Church, but we are sure that God has called us unto *holiness*, and that none but the "pure in heart shall see God." I long to see the *full salvation*—salvation from sin spread over the universal church of God, and the whole earth be filled with his glory. This suggestion is made without any feeling of dictation or dissatisfaction—and I pray you would receive it in love, from one who would wish to see the Guide in every Christian family of whatever name."

The above suggestion was evidently intended for the Editor's eye alone, but we think it belongs to our contributors generally, and therefore spread it out on our pages. We presume that all that is meant by those who write and speak of holiness, as the doctrine of the *Methodist Church*, is, that the doctrine is incorporated in our denominational *creed*, and that hence, the greater guilt and inconsistency attaches to those who, in the bosom of that church, reject and oppose it. It is natural for

us to aim our remarks at those with whom we are brought by church relations into immediate contact. The doctrine of holiness, as our correspondent observes, belongs to the universal church of God, and every possessor of this grace feels a conscious emancipation from sectarian bonds.

"Names, and sects, and parties fall,
And Christ the Lord, is all in all."

No one then in the enjoyment of this precious liberty, can desire to give that prominence to an *ism* which belongs alone to CHRIST. Let us bespeak a charitable construction of such remarks, while, at the same time, we do all in our power, to avoid anything that would hinder the closest sympathy, with those, who, in the different churches of the land, are striving to disseminate the holy leaven of a full salvation.

A NEW ASSISTANT.—The duties of our office have pressed so heavily on us of late, that we have been obliged to call in more aid. Our new assistant, the Rev. A. A. Phelps, of Lima, New York, introduces himself in the present number by an appropriate "Address to the Readers of the Guide," on the subject of Christian Experience, the department to which his labors will have a more direct reference.

TO OUR CONTRIBUTORS.—Quite a number of communications are on hand, including several on Personal Experience, which will appear in time. Occasionally, an article is *mislaid* for a time, and suffers a longer delay than would otherwise be the case. But articles of experience are often delayed, for the reason that as a general thing, only one is desired for each number, and the supply is *sometimes* greater than the demand. Our friends will take these facts into account, and bear with us in patience. Among others, we have in possession, articles from L., A. H., N. J. Aplin, M. Lowry, H. F. Crocker, E. E. Rogers, T. B., Carrie, F. E. J., R. F. W., and Mary E. P., which will be used *as we have need*. We wish to give all proper encouragement for contributors to write; but, as might be naturally expected, *some* will have to try the second time. Of articles deferred or rejected *portions* may be used, sooner or later. Communications from H. B. W., Mary, E. L. W., L. S., Frilla and A Believer, can hardly be admitted. The last named is too long, and too elementary in its character. We doubt not the sincerity of the writers, and hope they will try again. L. S. has reason to persevere.

An Important Distinction

BETWEEN THE "WITNESS" AND THE
"BAPTISM" OF THE SPIRIT;—SAVING
FAITH.

BY A. A. PHELPS.

A DOUBTFUL phraseology is sometimes indulged, by brethren of the deepest piety and the most unquestioned honesty. This has probably arisen, partly from a want of sufficient discrimination in the terms they have been accustomed to hear used by others, and partly from inattention to the real facts of their own inward experience. Such language is often employed in reference to the blessing of entire holiness, as to leave the impression that we are to *believe we have received, as the condition of receiving it*. Persons seeking this blessing, are sometimes exhorted to give *all* up to God, as best they can, and then believe the sacrifice accepted, and the work of cleansing fully wrought, resting on the naked promise of God, without any reference to the *witness of the Spirit*. They are next encouraged to *profess* the blessing; not from an inward assurance of purity, but because God has promised to save them fully on certain specified conditions; and, so far as they are able to judge, they have met those conditions. Sometimes seekers after a clean heart are so fully intent upon the *thing itself*, that they really step into the pool, and are made "every whit whole," in spite of such instructions;—their *hearts* actually outstrip their *heads* in the matter, and their real experience is more deep and extensive, than is indicated by the language they employ. In other cases, we are well assured, that great superficiality has resulted from teachings that have not been sufficiently guarded on this point. Thus, persons have professed a stamp of holiness, which the sequel proved was only *imaginary*, and the result has been disappointment and confusion to themselves, and disgrace to the cause we so dearly love.

VOL. XXXIII.—227.

We are aware of the nice points involved in the ground upon which we are now treading. The matter has been more or less discussed, and sometimes in not the best spirit; but still it is shrouded in uncertainty and doubt to many minds, anxious for the true light. We wish to throw out an idea, not to provoke controversy, but to harmonize the real facts of Christian experience, with the views entertained; and with the Bible. Ten thousand hearts have been washed in the same redeeming fountain, and made one in the perfect love of Jesus. Their views, however, in reference to the nature of saving faith, and the order of the Spirit's operations in the cleansing process, do not always agree; but the harmony would doubtless be more perfect, if all would reflect more carefully on the import of terms, and adhere more closely to Bible phraseology.

The witness of the Spirit is most certainly to be expected on the reception of perfect love; and when this work is fully wrought, *it will be given, and apprehended with greater or less distinctness*. In fact, this seems to be the chief reason why the witness of the Spirit is given at all, that we may know our precise position,—*the real extent of the work of grace*. If we could certainly know that God has purified our hearts by the deductions of our own reason, or by any other means, aside from the direct testimony of the Holy Ghost, then why the necessity of that testimony *at all*? But God has not left a matter of such moment, to depend on the mere presumption and deductions of poor, fallible humanity. It is placing too much reliance upon the correctness of our own judgment, to claim that the work is done and the blessing is ours, simply because we think we have laid all on the altar. When all is placed there, the blessing is within our reach, and the promise of God is unfailing to all who seize hold of it, and plead its fulfilment. But there is surely a possibility of our being mistaken in the completeness of our consecration, as thousands can testify, who,

at one time, *thought* all was given up, and tried to believe the cleansing wrought, but afterwards discovered their mistake, when the clearer light shone upon them.

The faith that saves is a venture upon Christ and his promises *before* the witness is given that the work of purification is complete. All will agree here. But this venturing act is not exactly taking "a leap in the dark." It is neither the faith, (rather *hope*,) that says, "Thou *wilt* save," nor the faith, (rather *experience*,) that says, "Thou *hast* saved,—the work is *done*;" but it is the full disclosure of the heart to Jesus, with the soul all on a stretch after purity, fixing its eye on the gushing blood of Christ, and exclaiming, "Thou *dost* save! Thou art this moment consuming the dross of my nature! Thou art crucifying the old man, and making an end of sin! Thou art just now taking full possession of my heart, and lo! my soul-stains are being bleached out in the flowing blood of the Lamb!" Such a faith as this will shortly and surely embrace, in its out-stretching arms, the "One altogether lovely," whom it seeks; and as the Spirit shines on his own work, the soul redeemed can then break forth in the language of sweet assurance:—

"'Tis done; thou dost this moment save,—
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

While we must still insist on it, that the witness of the Spirit is imparted when the soul is fully redeemed, we readily admit that this witness is not always distinctly apprehended *as such*. How many there are, who, in referring to their experience of entire sanctification, claim that the work was accomplished *at such a time*, and yet they remained *so long*, without the direct witness of it;—*then* it was given so clearly that they could not doubt. But how did they know their hearts were purified, without any divine testimony in the matter? One says: "I rested all on the *testimony of the Word*;—I believed the work done

just because God has *promised* to do it, if I yield all to him and believe." Very true; but is it not quite possible that the terms had not been strictly met? If so, then *you* might not have reached the point where the promise could be relied on as a present realization. Have you no *other* reason for believing that your heart was purified at the time supposed? I think I see you searching within, and hear you say, as the result, while your very countenance speaks forth your increasing satisfaction, as the evidence accumulates that you were *not* deceived: "O, yes! I felt assured it must be so, for such a heavenly peace settled down upon my soul as I had never felt before;—so deep, so abiding! My emotions were but little stirred, and yet I felt the sweetness of heavenly love so pervading my nature as to hush my spirit into perfect submission, and make me delight to sit in adoring silence at Jesus' feet. I seemed to have an inward consciousness of purity, though I did not regard this as a sufficient witness." Such is doubtless the case with multitudes. They receive the blessing and its accompanying evidence, but, mistaking the latter for something still beyond, they are often found seeking it as an after-thing. The mistake is frequently just here: they receive the *witness* of the Spirit, but are unwilling to recognize it as such, until they receive the mighty *baptism* of the Spirit. The *witness* is an inward consciousness, produced by the Holy Ghost, and amounting to a sweet and satisfactory assurance that the desired end is reached. All this may take place without stirring the depths of our emotional nature. Usually, we believe the positive baptism is simultaneous with the cleansing process, but not always, nor necessarily so. The great thing is to be saved, and to know we are saved, whether amid the highest ecstasy and the loudest hallelujahs, or in all the calmness and serenity of the unruffled summer sea. It is good to be powerfully blessed,—to be not only emptied of sin, but "filled with all the fulness of God." It is a precious

privilege to *feel* the celestial embers burning in our deepest souls,—to have moistened spirits and streaming eyes; but these are not to be expected with unwavering uniformity. One thing, however, we must not do without, and that is the ever-abiding witness of the Spirit that we are saved to the uttermost, through the precious blood of Christ!

Lima, N. Y., March, 1858.

A Witness in the Congregational Church.

THE beauty of the doctrine of holiness is, that it not only fills our *own* hearts with perfect love to God, but it also plants within us an eager desire that *others* should be filled with the same unbounded love. We are first ravished with his love ourselves: then we act because we are too full to keep still; hoping, at the same time, that our efforts may influence others to act also. It is this principle that prompts this public confession of the wondrous grace vouchsafed to my poor heart. For nine months the "Guide to Holiness" has been hailed as a welcome messenger, especially when the clear vision of faith has for a little season been dimmed by reason of trials;—*precious trials of love*, to prove and test my heart. As often as I have read the testimonies of others, bearing truth to the doctrine of entire holiness, I have desired to give mine also, from a secret consciousness of my acceptance into this glorious blessing.

Two years ago, I was an entire stranger to the doctrine of sanctification by faith. My Congregational prejudices against everything like *Perfectionism* were *very strong*. Being taught that sin was necessarily mixed with every thought, word and act, I supposed I must struggle on through painful seasons of doubt and despair, to the end of life. In such seasons, I would often agonize for an assurance of acceptance, but some past delinquency would rise up between me and my Savior, and the weakness of my faith obscured the smile of Jesus, and secluded

me from the rest I sought. Thus I lived, sinning and repenting, for fourteen long, dreary years. I sought help among my friends, but found all suffering from doubts and fears like myself. I felt that the Gospel of Christ *ought* to be sufficient to satisfy his redeemed ones, if they were truly born again; and yet I had been repeatedly taught by my counsellors that it was the height of presumption to think of knowing assuredly my sins forgiven,—my adoption into the family of God. Those instructions, however, though respected and heeded to a great extent, were not final. They did not fully come up to my idea of the power of the Gospel and the privilege of Christians. Something within seemed to whisper of greater victories and higher attainments. My convictions deepened; and I reached a point, at length, where nothing short of the clear witness of pardon could satisfy my panting spirit. God more than granted my heart's desire. He not only gave me the joys of pardon, but led me on to a deeper experience still. He directed my steps—I knew not whither—to one who was instrumental in leading me into the light and liberty of a free and full salvation.

I did not glide into this way by *accident*. The cross, and the narrow way were clearly pointed out. Satan followed closely at every step, yet Christ did not suffer him to tempt beyond endurance. The thought of being singular, talking and thinking differently from the multitude, and going comparatively *alone*, was trying to my nature. But Jesus seemed more precious than all things else. The cost was counted. The price—simple faith, with entire self-renunciation—was paid, and the blessing *received*. It came not with a mighty sound, but with a still, small voice; filling the soul with unspeakable joy, and a spontaneous praise of glory! glory! as if from a heart just set free from its fettered chains. I have since believed just as firmly as if a thousand witnesses stood up by my side. Pastor and people seemed to be afraid I was running into some *radicalism*. The doctrine of jus-

tification by faith was received by all; but sanctification by faith was fearful,—perfectionism and present realization, absurd! They believed the work of purification was to be effected just as the soul leaves the scenes of mortality; but to be holy here,—to walk with God with pure hearts and stainless garments, amid all the vicissitudes of this dark world, they thought was quite beyond the power of rational Christians. I thought so once, but a brighter day has dawned upon my soul. I am no longer alone in this blessed way. Other witnesses have been raised up, with whom I can take sweet counsel, recounting the amazing mercies of God.

Feb. 21, 1858.

S. G. B.

Letter on Spiritualism.

BY P. L. U.

“And Jacob went on his way, and the angels of God met him. And he said, This is God’s hosts.”

“Beloved, believe not every spirit.”

LET us not, my friend, put darkness for light, nor light for darkness. Let us not call evil angels good, nor good angels evil, but discern the spirits, whether they be of God or antichrist.

The agency of angels is a truth clearly revealed in the Bible. Their *special* agency, in the triumphant reign of Christ on earth, is asserted by Christ, in his “parable of the tares and the wheat,”—“the *reapers are the angels*”; and also widely portrayed in the book of Revelations. See Matt. xiii.; and also, Rev. ix. and xii. chapters.

One of the visions of Ezekiel, represents in bold outlines, the knowledge and power of the angels, their subjection to God, and their mission to man. “And the sound of the cherubims’ wing was as the voice of Almighty God when he speaketh—they ran and returned as the appearance of a flash of lightning—whither the head looked, they followed it—when the cherubims went, the wheel went by them.—The appearance of the wheels was as the

color of beryl stone.”—[“The wheel” or bright circle, the glory of the Lord encompassing them.] “And above the firmament over their heads, the likeness of a throne, as the appearance of a sapphire stone, and the appearance of a man above it. As the appearance of a bow in that is in the cloud in the day of rain, so was the appearance of the brightness round about.”—Ezekiel i. and x. chapters.

Never let the angels be dissevered, in our minds, from their Divine Head. They move always in the will of God. What power, what dignity in their mission, when associated with the Lord!

It is a wide field to survey the agency of the holy angels, as recorded in the Bible. Jacob’s vision of the ladder, the angels of God ascending and descending, has ever been fulfilling. We will only inquire as to the nature of their mission. The angels had a part to act when the Holy Ghost overshadowed Mary. They announce to man the birth, resurrection, ascension, and second coming of Christ. They minister to Christ, in his conflicts with the powers of darkness.

They had a mission to fulfil, not alone in reference to the man Christ Jesus, but also in reference to his disciples.

And do they not still minister to the heirs of Christ? It is truth relating to Christ and man’s salvation, that prompts their movements earthward. They watch over the infantile spirit, the germ of the Christ-life, and when this spirit, in its fullness, enriches the soul, there the angels descend. This spirit, like the natural sun, hath a light perceived and enjoyed by all holy beings. It is the Celestial Dove, that takes up its abode with man, as with the angels, and brings them into affinity.

The agency, likewise, of evil spirits in the affairs of men, is fully established in the Bible. Their presence and power was particularly made apparent in the days of Christ. It seems to have been a special work of Christ, “to cast out devils.” *To cast them out.* But where are these spirits?

We have no authority for believing, that the power of Satan died out, or was removed from the earth, at the close of the scripture canon. On the contrary, we have every reason to believe, from past and present evils, that Satan still reigns to some extent on earth. Look down the sad record of history, and behold the Herods, and the Jezebels, the many evil spirits in the regions of the earth, and wonder not that infidelity, and every evil, is abroad in the land. And wonder not, the *need-be* of a day of judgment, and final destruction of these rebellious spirits.

Are not the manifestations of evil, which are now so apparent, permitted in order to expose evil, prior to its condemnation? Is it not thus? "Saints shall judge the world," or joyfully submit to the righteous judgments of God, saying, "True and righteous are thy judgments, Lord God Almighty."

Every plane or sphere of the *natural* mind by the aid of spirits, seems now to be unfolding in the order of the progressive improvement of man. The worlds are intermingling, the spiritual and the natural, as it were openly, and may we not believe the heavenly angelic world, the New Jerusalem, is also descending? "*We are come*," says an apostle, "to the city of the living God; to the heavenly Jerusalem, and to an *innumerable company of angels*; and to the *spirits of just men made perfect*."—Heb. xii. 22, 23.

The apostle, speaking of the bright day of the Lord's appearing, says, "*Then shall that wicked be revealed*."—2. Thess. ii. Is not Satan now revealed by signs and "lying wonders," and also "transformed as an angel of light?"—he comes now as benefactor, friend, *teacher*. Is not this the boldest of all Satan's devices, to put self-control in abeyance, and possess himself the delicate organization of man? It was from such obsessions, our Lord mercifully delivered Mary Magdalene and many others.

At the request of Saul, "from whom the spirits of the Lord had departed," the

witch of Endor, after the manner of such stratagems, caused an appearance or representation of Samuel. But it pleased the Lord to put other words than she anticipated into the mouth of her familiar spirit.

Where do we read, in the Bible, of intercourse being held with departed relatives, through the long period of historic revelation? How easily might human regards be fostered, and other evils arise, if such intercourse were permitted! This is cut off, that the Lord may be all. Will not Christ be the bond of all unions in heaven? "*The Lord hath sent his angel*." Is it not thus, the Bible represents all communications from the heavenly world? The spirit of one holy being is the spirit of all the blessed. It is not Abraham, nor Paul, nor any human personality, but it is the likeness of Christ,—the One Man represented, shining through the face, that engages the holy soul.

In Christ, who is one perfect model, there was no suspension of normal consciousness, or of the natural operations of the mind. Let not man, nor angel, take from us, that freedom in the use of our powers, mental and physical, which God has given us. Good spirits are careful not to encroach on man's freedom, and it is only by a voluntary act of self-surrender, that evil spirits gain control over man. "Resist the devil, and he will flee from you."

All spiritualism, which has not Christ for its origin, proceeds from the wild vagaries of the brain, or comes forth from the mental action of disordered and lost spirits, and is fearful in its results.

It was one of the last sayings of Christ, to his disciples, "Watch and pray, lest ye enter into temptation." All suggestions to the mind, whether internal or objective, must be subjected to enlightened reason, and sound judgment, and be compared with the written word; and be received with much prayer,—with an earnest desire not to be misled by the spirit of error. Whatever detracts from the vitality and

power of the word, proceeds from unholy lips, or agencies. Let us beware of enthusiastic, controlling spirits, who assume disguises, and lead the soul into error.

By a law of our spiritual organization, no one in this evil world, coming continually in contact with unholy spheres, can be exempt from the approach of evil spirits, or from evil thoughts and suggestions. In proportion as the spiritual nature is perfected, it will become sensitive and able to discern the spirits.

In vain does any one pretend to new revelations from God, or the holy angels, not in accordance, or contradictory to truths already received. Christ does not contradict himself, nor do the holy angels, conjoined to him, exhibit any truth, in contrariety to the written word. Hence, it is easy to determine the higher truths, the model truths for the perfection of man. Clearer light will be shed on the truth, in proportion as the soul draws nearer to the spiritual sun; or, as one is conformed in heart and life to the will of God.

Christ, on the mount of transfiguration, with Peter, and James, and John, *and Moses and Elias!* Here is a mingling of the spirits of heaven and earth, in the radiance of the great central sun! When Christ is with us, we may pierce the clouds, and hold communion within the veil.

Let the people of God be prepared for the manifestation of evil. "Hell from beneath is moved to meet thee at thy coming." Hell from its lowest depths, seems now stirred up. As if the raging fires of sin were already self-consuming, and intolerable to bear, it seeks relief in the bodies of men, as if by some means to avert its final destiny.

What is done in the secret chambers of the soul—the dark, deceitful imagery, which Ezekiel saw in vision, is now brought to light, that it may be seen and condemned. The judgment hasteneth! Sin must receive its doom. Sin has within itself the elements of its own destruction. A continual recession from God, must end in final dark-

ness. "The day that cometh, shall burn them up," saith the Lord of Hosts, "it shall leave them neither root nor branch." —Mal. iv. 1.

Satan will not let go his hold, without a shaking of the earth, although in this convulsion he knows, that, Samson-like, he is bringing down the pillars of wrath upon his own head.

Must not the separation of truth from error, and the final condemnation of evil, precede the reign of Christ on earth, as King and Conqueror,—or be simultaneous with it? *The contest must be ended when the victory is won.*

The angels, as precursors of the Lord's appearing, are already here, fulfilling their missions—mission of mercy, mission of judgment. Unseen, though efficiently they operate, as when the stone was rolled away from the door of the sepulchre,—as when the chains were loosed from the imprisoned disciples.

Their work will be accomplished. Truth will sit enthroned, as the sun in the heavens, a manifestation so clear, that error will be consumed in its blaze. The motives which actuate the church, or withhold her from action, will be made apparent. Light will make manifest the secrets of the heart.

Said the angel revelator to John, "I am thy fellow servant, and of thy brethren that have the testimony of Jesus." These expressions of companionship and angel sympathy, are grateful to our hearts. One law governs the family of Christ on earth and in heaven. Both fix their eye on Christ. Angels know only what God reveals to them. They live in the present, submission—perfect joyful submission is their highest happiness. They climb the ladder, step by step, and never reach the Infinite.

"The spirits of the just," transported to the heavenly world, are Jesus-Christ-men, in the fullest sense.

When shall we know, experimentally, what Christ was, in his humanity, and "be made conformable to his death," by dying unto sin, that thus we "may be raised to

newness of life in him?" O, glorious appearing of the Lord, when he appears the second time to perfect the soul in his likeness!

Will not this be the personal reign of Christ on earth, in the widest sense, when each child of God shall become like their Lord, an embodiment or representative of truth? Then will the Christ-man become a king, a conqueror, and control the elements of evil. "Behold," says Christ, "I give unto you power to tread on serpents, and on scorpions, and over *all the power* of the enemy." "In my name ye shall cast out devils."

Christ was not only a revelator, but an exponent of truth. No man, nor angel, can get a higher truth, than *love manifested by Christ*. When man, the *Christ-man*, shares the burdens and sorrows of his fellow men, as Christ did, he will conquer. The universal Christ-spirit will subdue the earth.

We hail the dawning of a brighter day! The gloomy dispensation, of which John, clothed in sackcloth, was the type, the lowly birth, the weary life, the humiliating, painful death of Jesus, and the sorrowing years of his disciples, are passing away. The prophetic visions of Isaiah, "the coming of the Lord in all his glory, and all the holy angels with him," are outstretching not far remote, soon to reach our vision.

Yours, in the love of truth.

Brunswick, Me.

Simplicity of Faith.

BY Y. J.

THE want of simplicity in our approaches to the throne of grace, often hinders the descension of the required blessing; and, as a consequence, we are subject to a protraction of grief which God never intended we should endure. However lofty the idea we may form of the *character* of the "plan of salvation," we cannot be sufficiently thankful that the requirements made of us in order to its appreciation, are such as we are

able to comply with. If those requirements were proportionate to the inestimable value of Christianity, or the power of its operations, they could never be met. But although the provision which God has made for our redemption is so majestic in its character as to transcend our loftiest conceptions, yet, in order to avail ourselves of that glorious provision, we are only to become little children, and calmly submit to be saved in the Lord's appointed way.

While on a visit to Richwood, C. W., we had the pleasure of attending a protracted service, which had been conducted by Rev. C. H. Ellsworth, of Paris, for several weeks very successfully; and at whose invitation, on the night in question, over fifty persons presented themselves at the altar of prayer. Among others was a young lady who had sought for several nights the blessing of justification, without yet coming into its possession. She assented to the ability and willingness of God to save, but her faith seemed too weak to apply the promises to her *own case*. She evidently laid too much stress on *feeling*, and bewailed her lack of it. She said if she could realize the intense feelings manifested by those around her, she would be encouraged to trust in the Savior for mercy. We endeavored to convince her of the necessity of strict compliance with the requirements of God's word, irrespective of feelings, other than those which reflection on the past ought to create in our minds; and that, having done this, by "ceasing to do evil," "forsaking sin," and submitting all to God, it is our privilege to exercise a present faith for a present salvation. The various questions and answers exchanged at the time, cannot now be given. Suffice it to say, that she saw at length, the folly of trusting in *feeling* more than in *Jesus*, whom she now began to grasp in the arms of her faith, leaving her feelings to be regulated by the Holy Spirit. We distinctly heard that hitherto almost despairing mourner submitting herself entirely into the hands of the Savior, in the language,—*"Take all, Jesus,—my whole heart. Thou*

art able, thou art willing, thou dost save! I can, I will, *I do trust in thee.*" We whispered once more to inquire whether she was willing to trust God under adverse, as well as prosperous, feelings; to which she emphatically replied: "O yes! I can now believe he does save, and I will not doubt him any more." As an opportunity was given for testimony, she arose and said that Jesus had taken all her sins away, and she was still willing to trust him. She sat down; and God gave her the very feeling she had been so long desiring. Her soul was flooded with joy, and she triumphed in the Lord.

O, how much anxiety might be saved, if we would be more simple in our approaches to God! We cannot be sufficiently grateful for the simplicity in which the greatest truths of the Gospel are revealed. Though we may be illiterate, the Gospel unfolds its precious treasures to our most humble capacity; and, however intelligent we may be, we find sufficient matter to fill the most gigantic mind. But instead of requiring of us something that only the intelligent or wealthy could comply with, God has merely required our unreserved hearts; and to all who render up these, he will reveal himself as the "One altogether lovely." May we all be made acquainted with the exact spirit in which we ought to approach the mercy-seat, that we may not *so long wait* the satisfaction of our desires. *God's promises are true! Let us rest our souls upon them!*

Bayfield, C. W.

**"The Spirit indeed is willing,
but the Flesh is weak."**

BY A STUDENT.

If ever there was a genuine apology, it is this; whether it was made by the Son of God for himself, as he saw the sins of the world like mountains, ready to fall upon him; or if for his few distressed, fatigued disciples, falling asleep in that very Gethsemane where his own soul was in an agony. "The spirit truly is ready, but the flesh is

weak." Did he say this of himself, whose flesh had never been under the influence of a perverted spirit? Was *his* flesh weak? And did it falter when the strong purpose of his spirit summoned it to the sacrifice? His was *then* mortal flesh; not long did it continue so after this. But did he, the Son of God, say this for his followers, who, for the most of their lives, had had their spirits perverted to a grovelling habit, and their flesh made so much the more akin to earth, by the falling tendency of their spirits? *Their* flesh was truly weak, and their spirits weak too, though willing to suffer with their Master in sympathy, and in person. But they remembered him only in dreams, when his soul was exceeding sorrowful, even unto death, and angels saw it necessary to come and comfort him. Their flesh had failed them. Their spirit of self-devotion seemed to have failed them too,—to have come to an end;—but Christ saw that it had not. He saw the weakness of *their* flesh, whether he spoke in reference to his own flesh or theirs. If his was weak, was not theirs weaker? though the trial to theirs was nothing at that time,—in that hour, compared to the trial to his. Of how much value is this apology upon the lips of the God-man, for our weak flesh! "He knoweth our frame, and knoweth we are but dust." We should be afraid to have this excuse made for us by any below Christ, lest they should allow too much for the weakness of the flesh; especially when our weightiest responsibilities are upon us, and our flesh seems the most to fail. But he who knows where the flesh and the spirit meet, and all their mysterious inter-twinings—he who knows *just* how much to attribute to flesh, and *just* how much to attribute to spirit,—He said this. We do not know how far this apology from Jesus would apply to our too intense, or too languid emotions in the common intercourse of life; how far we can claim this excuse—"the flesh is weak," for the too loud and too long, in our speaking, when we are giving reproof, when we are over-burdened

with care, and are to move various machinery around us by suggestion, and, if need be, by command. We would be afraid to apply it, lest we should claim lenity which is not to be given in the erroneous use of faculties. We are bound in all things to seek the more excellent way: how much the weakness of the material part of our being can operate to hinder us in this, who can tell? We know that the medium through which we look at the same things refracts very differently at different times; and this difference must be because of some extraneous particles which pervade this medium more at one time than at another. But we can always get the correct view, if we wait long enough to look up steadily for a little while; for somewhere between the zenith and the horizon there is a mirror set, in which we can get the correct image—not too acute nor too obtuse—by holding the object before it. But I should be afraid of Jesus Christ if he had not made an apology for the weakness of our mortal organism like the one we have here; or one equal to it. I should be afraid that he would make but little allowance for the drawback of the inferior flesh, when strong motives call for the action, and the right action, of the spirit. But this expression shows me that there is more implied in “the weakness of the flesh” than the human eye can comprehend in its view. And it assures me too, that all implied in the fact has weight with him in his judgment of our case. O blessed Jesus! when this weak flesh is unravelled from the fabric of our being, and we become transparent like the angels, how much more like angels will we serve thee! How much more perfectly will we do the work which thou givest us to do, than we do now! How much more freely will our thoughts ascend, and how much higher will they soar, when this organism is all of etherial susceptibility! And when we have got the great idea, we shall not tremble with its weight, as now; nor sink down with exhaustion when we have tried to put its purpose into execution. And we will not, then, dim our eyes with

tears if a cherished kindred spirit leaves us, to go beyond into the great distance; for then our ears will not be dull, and we shall hear their distant music, and shall be catching glimpses of the glorious convoy—gone before us so early, only to explore. We shall not lose sight of them as we do now by having our visual powers enfeebled by the weakness of the organs through which they communicate. O glorious day! when we shall no longer see through a “glass darkly”—but “face to face.”

Confess It? Yes, Confess It!

BY F. E. L.

BUT will it not savor of spiritual *pride*, to confess that the Lord has cast out all the buyers and sellers—all the *usurpers* of my heart, and has prepared the place for his own unrivalled reign? Will it not sound like *boasting*, to confess that my heart is not only *emptied* of all that is *impure*, but *filled with love*, so that all my actions spring from love? *Yes*, as much as the story of the poor *beggar* savors of *boasting*. Behold him there by the wayside, sick and in tatters, unable to arise! Behold him covered with disgusting sores, to such an extent, as to exclude him from the society of men! See now, that kind physician, as he approaches, raises him up, speaks a consoling word in his ear, and conveys him to his own abode. Day after day, he watches over the poor out-cast with the tenderest solicitude, heals his wounds, arrays him in comfortable apparel, and sends him out at length, loaded with expressions of kindness and a good supply for his future wants. As the restored invalid now goes forth among his fellows, shall he conceal all his friend has done for him, for fear it will savor of *pride*, to tell the story of the kind physician's love?

How aptly does this example illustrate the case of every soul, redeemed to God, and healed of all its maladies! Child of Heaven! Has the great Physician of souls washed away thy defilement, and clothed

thee with the pure robe of righteousness? And does he still apply his precious blood, to "cleanse and keep thee clean?" Then confess, to his glory, all he has done for thy soul. Never fear that it is the expression of pride, to confess thyself a *beggar*, replenished by Omnipotent grace;—a helpless and sinking *invalid*, snatched from moral death and ruin, by the arms of bleeding mercy and love! This very confession is the language of self-debasement, while it exalts Christ as the Author of all the grace we ever received.

Explicit Testimony.

Mr. WESLEY, in a letter to Miss Hetty Roe, afterwards Mrs. Rogers, in 1782, says, "I am in great hopes, as J. S. got his own soul much quickened in Macclesfield, he will now be a blessing to many at Chester. A few witnesses of pure love remain there still; but several are gone to Abraham's bosom. Encourage those in M—— who enjoy it, to speak explicitly what they do experience; and to go on, till they know all that "love of God that passeth knowledge."

To Miss E. Baker, he says, 1788. "Have you a constant witness of the pardoning love of God? And do you find an abiding love for him? Have you yet been enabled to give him your whole heart? If so, at what time, and in what manner, did you receive this blessing?"

To the same, 1789. "I am pleased to hear that the work of God does not decline, but rather increase, in Monmouth.

My dear friend, stir up the gift of God that is in you. Warn every one: exhort every one! Be not weary of well-doing! In due time you shall reap, if you faint not.

Still let thy mind be bent, still plotting how, And when, and where, the business may be done.

Have you received a clear, direct, witness, that you was saved from inbred sin? At what time? In what manner? And do you find it as clear as it was at first? Do you feel an increase?

To Miss J. C. M., Mr. Wesley says, "I believe one thing which has hurt you, is that kind of silence. One use of your present journey may be this:—Learn to speak for God without fear or shame. You have need to be more simple. Look straight forward; eye one thing! Do not consider that you are a woman or a gentlewoman. Do you not bear a higher character? What! know you not that your very body is the temple of the Holy Ghost which is in you? Therefore glorify God with your body and with your spirit. Give him the praise that is due unto his name. I am glad you are going to Stroud."

Mr. Wesley, to Miss Chapman, of Mattington, 1794:

"MY DEAR SISTER,—I should have been glad to see you at Newbury; but the will of the Lord is best. You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only faintly and indirectly, none will be offended, and none profited. But if you speak out, although some will probably be angry, yet others will soon find the power of God unto salvation. You have good encouragement from the experience of her whom God has lately taken to himself. Speak to all, and spare not. Be instant in season, out of season; and pray always with all perseverance; particularly for
Yours, affectionately."

COURAGE.—I told the judge, as to this matter, (of preaching the gospel,) I was at a point with him; for, if I was out of prison to-day, I would preach the gospel again to-morrow, by the help of God.—[Bunyan.

GEMS OF THOUGHT.—Who will daily read the word of God, unless he finds it daily food? Who will be much in prayer, unless he finds divine communion, which is divine refreshment?

A house divided against itself cannot stand.

The Shining Path.

BY ENOLA.

THERE 's a spirit—a spirit all robed in white,
With a brow that is gleaming with Heaven's
own light;

With a golden harp of far sweeter song,
Than is ever heard 'mid earth's jarring
throng;

And she hovers around us—that spirit bright,
As we're groping our way through life's dark
night,

And, pointing aloft to a pathway steep,
Sings:—"Mortals, Oh rouse ye from idle
sleep!

There's a path—a path ye have never trod,
That has been marked out by the living God,
The path of Holiness;—it leads

By cooling streams and flowery meads,
Still brighter and brighter growing for aye,
And ending, at last, in realms of day.

Then Christians, away to that blissful height;
On, on, ever on! by faith and not sight!"

We list, and as our sin-dimmed eyes
Look up to where the glory lies,
Our souls reply:—"That path we'll seek!
Our God is strong, though we are weak!
Though over self and sin we tread
To reach that path, yet he hath said:
Salvation full and free is ours;

Then rouse we all our dormant powers,
And toil, till on those heights we stand,
So near unto that other land,

That we'll sometimes hear the thrilling strain
That is floating o'er the heavenly plain,
And a glimpse of its bright glories gain!

O! Holy Father,
*Forsake us never,
But love, and pity,
And guide us ever!*

Guide us e'en to that pure and holy throng,
Who are shining in the realm of song!
That realm where the beautiful never dies,—
Where the light of love shall gleam in all eyes!"

WILBRAHAM, Mass., March, 1858.

We hope our friend "ENOLA" will favor us
again. She has no occasion for withholding
either her productions or her name. EDS.

When a child of God is convinced that
he cannot follow his feelings as a rule of
duty, he is in danger of going to the oppo-
site extreme and follow impulses.

What is the Reason?

A WORD OF CAUTION TO MY CHRISTIAN
FRIEND.

BY A. H.

WHAT is the reason that we hear so
many of our Christian brethren often ex-
pressing themselves in language like the
following?—"I feel a hungering and thirst-
ing after righteousness;" "I want to be
holy;" "I desire to live a life of faith;"
"I wish to have my will lost in God's;"
"I want to do all things with an eye to
God's glory;" "I long to see the hour
when I shall love God with all my heart;"
and sometimes, "I have consecrated my all
to God." Why are they never able to
say,—"*I am filled with the Spirit;*" "*my*
heart is washed and made white in the
blood of the Lamb;" "*I do live a life of*
faith;" "*my will is lost in the will of*
heaven;" "*I am living to glorify God in*
all things;" "*I do love him supremely;*"
"*my offering is accepted, and I am saved*
through Jesus Christ?" So far from ex-
emplifying that positiveness and maturity
of grace, indicated by these expressions,
it might often be said to them in the lan-
guage addressed to a church of old: "For
when for the time ye ought to be teachers,
ye have need that one teach you again
which be the first principles of the oracles
of God; and are become such as have
need of milk, and not of strong meat."—
But notwithstanding their indefinite and
unsatisfactory *experience*, what is the rea-
son that they have these strong and strug-
gling *desires* for inward purity? To shed
light on this question, let us settle two
points: the *origin* and *intent* of these
good desires. Whence, then, do they
spring? Do they grow in nature's gar-
den? Reason and Revelation unite to
answer an emphatic—*no*. Man by nature
is *dark and downward* in his inner being
and tendencies. "Every imagination of
the thoughts of his heart is only evil con-
tinually." If an acorn be planted, nothing
but an oak can result. No more can holy

desires spring from a heart so utterly degenerate and vile in its natural condition. Nor can they be attributed to *Satan*. Holy and heavenly aspirations can never be implanted by him who is the author of all sin, and who is exerting his utmost power to poison our nature, and lead us down to his dark abode. They must, then, spring from *God*. Every upward motion of the soul,—every longing desire to be conformed to all the will and image of God, had its origin *in heaven*, and must be ascribed to the Holy Spirit. As we turn to the Bible, we find these desires in harmony therewith; and find, also, peculiar blessings promised to those that have them.

But why does the Divine Spirit awaken such desires in the human heart? *Why*, unless God is more than willing to have them realized, in our own inward experience? Suppose that, at a given time, you did not wish to have your portrait taken; but a friend succeeded in showing its propriety and utility so clearly, as to make you not only willing, but earnestly *desirous* to have it taken. Would you not certainly conclude that it was your friend's *wish* that you should have the portrait? And suppose your friend should lay down such conditions for obtaining the portrait as were perfectly reasonable in themselves, and entirely within your reach. Would you not embrace them at once? It is fair to presume you would. So we, by nature, do not wish to glorify God, but are averse to all his ways. But in the plenitude of his mercy, he moves on our rebellious hearts, and plants therein, longing desires after himself. How *can* we doubt his earnest solicitude in our behalf? Surely, he who purchased the Spirit's influences at an infinite price, and sent that Spirit abroad in the world, to arouse the stupid hearts of men, to seek for something higher and nobler than earth can afford, is *infinitely anxious* that man should attain all the real good his longing soul desires.

God has not only begotten these desires in our hearts, he has also laid down the conditions of their fulfilment. "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive." "If we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." How accessible is the Fountain of life to all who will draw near with faith in their hearts!

Since God's great and unspeakable blessings are to be obtained without money or price, but simply by asking in faithful prayer according to God's will, what is the reason that so many of God's professed children "go mourning all their days?" Why are they content to live on *good desires*, when they might have them freely granted? Some of long years' standing in the Church of God, seem never to get above this twilight region of regret for the past, dissatisfaction for the present, and desire for the future! How lamentable that such should be the case! Dear reader, is this your uncertain experience? Be assured of your unspeakable *loss*, by remaining in this position another day. Be cautioned, also, of the *danger* attending such a course. How can you innocently refuse to press on, with all the energies of your being, until the desires of your hearts are lost in the possession of perfect love? O brother, sister, be persuaded to give your all at once to Christ, and be washed in the all-atoning blood! *Desires* will not answer, for *desires* will never save the soul. These are good and indispensable, but we must have the *substance* of those desires, or all is vain.

The law was our schoolmaster to bring us to Christ.

Except the Lord build the house they labor in vain that build it.

"It is Finished."

BY P. W.

It is finished! Yes my Savior,
Thou the glorious work hast wrought;
Man a free and full redemption,
By thy precious blood is bought.

It is finished!—now is justice
Satisfied upon the tree,
Where the bleeding Savior suffered,
In his last, deep agony.

It is finished!—now the erring,
To the fount may freely come;
Sweetly drink of that salvation,—
Foretaste of our heavenly home.

It is finished! Mourning sinner,
Look to Jesus,—claim the boon;
Ask in confidence, believing
He will to his temple come.

It is finished, trembling Christian,—
Full salvation from all sin;
Through the precious Savior's merit,
Perfect peace may dwell within.

It is finished! Dear Redeemer,
Let the love which brought thee here
Burn in my poor heart, and keep me
To that bleeding fountain near!

Christian Vigilance Bands.

BY REV. W. MC DONALD.

Dear Bro. Degen,—The article in the March number of the Guide, with the above caption, has been perused by me with much interest. With your permission, I wish to say a few words in reference to the subject.

There are those who will doubtless object to these bands. They will be regarded as an innovation by some, and quite unnecessary. Let us, from the Methodist standpoint, consider some of the objections which may be urged against them.

1. It is a new scheme.

It is said, "There are those in the church who are always devising new schemes." It is asked, "Are not the old methods of soul-saving good enough? Why adopt new ones?" We confess the old methods are good—very good—good

enough. But what were the old methods? Did ministers do all the preaching, praying and exhorting? Were they the only ones who put forth personal efforts for the salvation of souls? O no. The people assembled often, to exhort one another and pray one for another. They went from house to house, and into the highways and lanes of the city, and urged and compelled men to come to Christ. Each Christian was a soul-saver, and he who won the greatest number was the most wise. They left no means untried. They were in season and out of season,—any way, only that souls were saved. This was the old method. I understand that the great object of the "Christian Vigilance Bands" is, to save souls—to bring sinners to God, as well as to bless their own souls. How much this looks like the old and early forms of Methodism,—“a company of men having the form and seeking the power of godliness, united to pray together to receive the word of exhortation, and to watch over each other in love, that they may help each other to work out their salvation.” But these efforts were not confined to themselves. They were to “instruct, reprove, or exhort all they had any intercourse with; trampling under foot that enthusiastic doctrine, that we are not to do good unless our hearts are free to it.” Vigilance bands of soul-savers are surely nothing new in the Methodist Church. They are the old made more efficient. Lord, give them the wings of the morning, and let them be established in the ends of the earth.

2. They are a new organization in the Church, and altogether unwarrantable.

This is one of the most serious objections which can be urged against them. But it seems to me that even this objection has little weight. Now, instead of these bands being a new organization in the church, they are our old bands revived, and made more efficient. A new element has been introduced into these latter bands, which did not constitute the prominent ele-

ment of the old, viz., soul-saving. This, however, was not omitted in the old bands. Although their chief object was to promote personal piety in their own hearts, they were still not unmindful of sinners. They were to "zealously maintain good works;" among which they were "to reprove those who sinned in their sight, and that in love and meekness of wisdom." These "vigilance bands" make soul-saving their one great object. Hence these latter bands differ from the former in this particular only. The old were especially designed for the spiritual improvement of Christians, while the latter are designed to promote directly the conversion of men.

Now, if our old bands can be revived and made efficient, ought not every one to rejoice? Many hearts were made sad when they were stricken from our Discipline, and still they were of no practical utility. But here we see a young phoenix arising from the ashes of the old, to do more service for the church and the world than the old ever did or could do.

3. *It originates with "holiness advocates."*

"Its leaders are your holiness men and women." If this be so, we should thank the Lord that holiness is doing some good. If it will devise plans by which the gospel can be brought home directly to the hearts of men, and practically demonstrate the fact, that souls can be reached in that way, and saved, we will give the glory to God. It is true that holiness will not suffer its possessor to be idle while souls are unsaved. Some professed Christians can laugh away time, and lounge away time, and murder time, and do any thing but redeem time. But those who are "full of faith and the Holy Ghost," find little time to idle. With them,

"Time mispent is suicide,
Where more than blood is spilt."

They are warning, exhorting and reproofing men. They are "in season, and out of season;" (as nominal professors and

sinners would say,) trying to win souls to God. They are ready to deny themselves, and take up their cross daily, and submit to bear the reproach of Christ, who went about doing good, with a little band of soul-savers. They are willing to be as the filth and offscouring of the world, and look to have men say all manner of evil of them falsely for the Lord's sake.

Why not find fault with the establishment of the M. E. Church, because Wesley claimed that, as a people, we were raised up to spread holiness over the land; and Asbury felt himself "divinely commissioned to preach sanctification in every sermon?" We have reason to thank God that the fruit of that handful of corn planted on the top of the mountain, is beginning to shake like Lebanon.

4. *It demands a greater personal sacrifice than most Christians are willing to submit to.*

This, I presume, is too true. It will be remembered that Gideon had thirty-two thousand men in his army, and only three hundred were prepared for battle. We hope the difference is not so great in the church.

Too great a sacrifice! Think of it! Suppose Jesus had made such a plea when, moved with love, he came from heaven to ransom man. Suppose Paul had offered such a plea when about to "go far hence to the Gentiles?" Suppose Asbury and Coke had felt thus, when desired to come to the wilds of America? Or Dr. Judson, when about to meet the hardships and sacrifices of India? Is any sacrifice too great to save souls from death? Is one half-hour in twenty-four too much to devote to the conversion of the world? Ah, such sacrifice is what the soul needs. It will have a mighty influence upon our lives. As Methodists and as Christians, we are pledged to "deny ourselves, and take up our cross daily; submitting to bear the reproach of Christ." Will we do it?

Only hear a soul-saver of olden times re-

late a little of his experience, and then contrast our sacrifices with his. He tells us that he approved himself in all things as a minister of God, "in afflictions,"—"distresses,"—"stripes,"—"imprisonments,"—"tumults,"—"labors,"—"watchings,"—"fastings,"—"long-suffering,"—"dishonor,"—"evil report,"—"unknown,"—"dying,"—"chastened,"—"sorrowful,"—"possessing nothing,"—"in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft." He received of the Jews, at five different times, "forty stripes, save one;"—"thrice he was beaten with rods;"—"once stoned;"—"thrice he suffered shipwreck;"—"a night and a day he was in the deep;"—"journeying often;"—"in perils of water,"—"of robbers,"—"of his own countrymen,"—"of the heathen,"—"in the city,"—"in the sea,"—"and among false brethren." He was "weary," "painful," "hungry," "thirsty,"—"cold and naked." All this he suffered to save souls. O blessed man of God! Thou art worthy to be called the *chief* of soul-savers. Those who profess to follow thee consider it a great sacrifice to spend one-half hour in twenty-four in saving souls from death. O for a little more of the sacrificing spirit of Paul and of Jesus. Then would the "desert rejoice and blossom as the rose."

5. *It has its origin with a female.*

Perhaps so, and perhaps not so. But sure it is none the worse for that. Good has come out of Nazareth, and the same may be again. Was Miriam's song less truthful and cheering because sung by a female? Was Deborah's victory over Sisera any less important to Israel because achieved by a female? Was Naaman's cure any the less valuable, because accomplished through the instrumentality of a little maid? Was the cake less nutritious to Elijah because it was prepared by the widow of Zarephath? Was deliverance to the Jews less valued by them because secured through the efforts of a queen? Was the fact of Christ's resurrection less certain, important, and soul-cheering to the disciples because first

proclaimed by Mary? Was Priscilla's instructions to Apollos less valuable and important because communicated by the wife of Aquila? Were the labors of those who helped Paul in the gospel less appreciated because the laborers were females? Were the prophecies of Philip's four daughters rejected because they were uttered by females? The Lord save us from all such narrow-mindedness, and help us to remember that, in Jesus Christ, there is neither Jew nor Greek, that is, neither native-born nor foreigner; neither bond nor free; that is, neither slave nor master; neither male nor female; that is, females have equal rights with males. If there be a Mary, an Anna, an Elizabeth, a Priscilla, a Lois, or a Eunice, let them honor God, and win souls to Christ in any way.

In conclusion, I believe these bands will be of essential use in the church. We are to "strive together for the faith of the gospel." We are to be "vigilant." Time is short, only a hand-breadth—and "flying swifter than a weaver's shuttle." Our enemies are vigilant. Satan never sleeps. Wicked men are vigilant in their opposition. They compass sea and land to make the damnation of one proselyte more certain. We are sluggish. We need to be stirred up, and come in contact with active, spiritual natures. We have too long made soul-saving a secondary matter, when it is our appropriate and only work. Moral essays have been read to the people. The logic, the elocution, the rhetoric, have been sound, melodious, and faultless; but seldom, under such efforts, have we heard the cry extorted from trembling penitents, "What must I do to be saved?" We should tarry at Jerusalem until we receive the apostolic fitness for our work,— "power from on high." Then shall we "save men with fear, pulling them out of the fire." May the great Shepherd give ministers and people such an ardent desire for the salvation of the lost sheep, as shall urge us out into the highways to compel them to come in.

Lawrence, April 27th, 1856.

A Scriptural Test.

"He that committeth sin is of the devil."—1 JOHN iii. 8.

"Whosoever is born of God doth not commit sin."—1 JOHN iii. 9.

BY REV. W. S. T.

THIS third chapter of John in our early religious experience was difficult of apprehension. We mean that part of it particularly which stands at the head of this article. Probably others realize the same difficulties in reconciling it with their experience that we did. There is a positiveness in the above declarations of the apostle John that closes our mouths. He speaks as though none could have the hardihood to controvert what he utters. Nay, there is an air of confidence in these propositions, that no one will ever attempt to deny them. Dear reader, they must be true; and let us submissively bow to them. If our experiences contradict them, it is because we do not understand ourselves, or are deceived. We do not now remember that we ever read declarations that so much commended themselves to our reason as these, when viewed as abstract propositions, without any relation to our own experiences. Yes, we are forced to say, Christianity cannot demand less than this; if it do not thus much for sinners, it would not be worth their having. We wish to be freed from doubt; we ask for some clearly defined test of discipleship; some bold line of demarcation between our unregenerate and regenerate states; some compelling distinction between those who love God, and those who love him not. It is just here, the disciple who was most in the Savior's confidence comes to our aid. He has here given us the most unerring test of discipleship. For rigid simplicity, uncompromising justice, and searching scrutiny, it probably has no equal in the New Testament as a test of Christian attainment. We used to tremble when we heard the minister of Christ announce either of these as his text; lest he might misapprehend their true meaning; lest, if he preached

them as their natural import would seem to signify, that he would unchristianize us, and most of the church; nay, lest he would unchristianize himself, and make Christianity contradict itself. Who of us have not felt somehow thus at times in their religious history, when dragged up to this standard? And why have we thus felt? Is it not simply because it demands a higher state of grace than we are usually in possession of? Have there not been times, in our religious history, when we have not had this instinctive dread of this "measure of the stature of a man in Christ Jesus?" In the hour when we first felt our sins, "which were many," and "a burden too intolerable to be borne," freely forgiven; and exulted in the grace of adoption, would we have shrunk from these tests? Since our conversion, when we have been greatly revived by subsequent baptisms of the Holy Ghost, and while the evidences thereof were fresh and indubitable; would we have flinched to have stepped on to these spiritual test measurements of the apostle? Nay, we would have welcomed them at these times with humble boldness. What is the conclusion, then, we reach concerning these scriptures? They are simply these: the declarations contained in these texts are strictly and rigidly true, without any, the slightest glossing. There is nothing figurative in them. The impression they would make upon the mind of a child, or an unlettered person who knew the commonly received or popular meaning of the words is the true one,—the very one the Holy Ghost would have us feel. There is no defect in the test here set up. If there is any want of congruity or harmony between our experiences and these scriptures, the fault is in us, and not in the test or standard. We are below it, and not it below us. We only fear it because we know we fall short, and will be found wanting and condemned. This is the reason that we do not love it as a standard; that we do not love to hear it preached upon, or alluded to in any way.

Our object in selecting these scriptures is twofold: First, to allay the doubts and fears of some sincere Christians who are perplexed by them; and, secondly, to draw from them an argument strongly favoring the doctrine of entire holiness in the present life.

1. Then we will endeavor to allay the doubts and fears of some sincere Christians who are perplexed by these scriptures. Though the standard here set up is simple, searching and uncompromising, and the difficulty is generally with our defective Christian attainments, and not with this inspired test; nevertheless, there are a goodly number of God's trembling disciples who are perplexed therewith. This perplexity arises, we think, from not discerning between known and wilful sins, and errors of judgment; or what are sometimes denominated "sins of ignorance." We like the expression "errors of judgment" better than "sins of ignorance," for the simple reason that some sins of ignorance have a certain degree of guilt attaching to them. That is to say, we are sometimes accountable for our ignorance. We have probably such an instance in the case of Saul of Tarsus, who thought he was doing God's will when "breathing out threatening and slaughter" against the church of Christ. In errors of judgment, properly speaking, there is never any guilt. For instance, suppose you wish to do an individual a kindness or benefit, and resolve upon a certain way of doing it; but subsequently it appears evident that you erred as to the best method; probably what you intended as a real good, so far as you can see, is a positive injury or harm. The motive being pure, and you having proceeded according to the best of your judgment, the act has nothing sinful or criminal in it, at least in God's sight. It is no sin, and should not produce any condemnation in fact. Again, suppose, in your visions or dreams, you have enacted things at which you would have shuddered in your working hours, all such purely in-

voluntary acts, or thoughts, or words, are destitute of the quality that renders them sinful, viz., volition, knowing, deliberate choice. We might multiply examples of errors of judgment, or acts that are not sinful of themselves, while the acts, abstracted from the motives, are very like sinful ones, and very unpleasant to the one committing them. How many genuine Christians are troubled just here! It is almost incalculable what they suffer in their minds from these things. Satan takes advantage of their peculiar mental constitutions, and of their indistinct perceptions between wilful sins and errors of judgments, thereby causing them often to doubt the genuineness of their conversion; or, if they ever were born again, they are not Christians now. All such may lessen their fears and doubts, and gain an advantage over the arch-deceiver, by remembering the following simple rule: The moral quality of an act resides in the intention or motive that prompts you to act. To make it still more simple, whenever you act, or think, or speak, if you have an inward consciousness that you did so to benefit others, and glorify God thereby; you may rest assured that they are not sinful, whatever may be the consequences, and though the results are such as you would have changed, were it in your power; yet are they not sinful in the sight of God. Let it then be remembered that, when the apostle says: "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law," he does not include in this any other than wilful, known, and deliberate sins. And where he says, "Whosoever abideth in him sinneth not," and "cannot sin, because he is born of God;" he does not exclude from his estimate errors of judgment, and human frailties, such as we have instanced, and others we might adduce. "We are not under the law, but under grace;" that is, we are not under the law of perfect, absolute obedience, but under the law of faith and love; under an economy that recognizes

the frailties of body and mind, while it does not wink at wilful or known sin. Let every sincere but troubled Christian, then, rejoice that the blood of Christ atones for our mental and bodily infirmities, and supplies what we lack of a perfect and sinless obedience. "For what the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit."—Romans viii. 3, 4. With the above views, we hope that Christians possessing these infirmities need not fear this most searching test of the apostle John, without being at the trouble of mortifying it, or glossing away its true meaning and vitality. But

2. We wish to draw, from these passages of Holy Writ, an argument strongly favoring the doctrine of entire sanctification in the present Life. Let us read the passages at the head of this article again: "He that committeth sin is of the devil;" "Whosoever is born of God doth not commit sin." Mark well these passages, both as they read, and stand related to the chapter from which they are selected. It requires no stretch of the imagination, nor perversion of common sense, to gather the blessed doctrine of holiness, or Christian perfection therefrom. If the beloved disciple did not here intend to inculcate his favorite doctrine of "love," the perfect love which "casteth out fear;" then we apprehend that he never did write or speak anything that savored of true Christianity in his life. The case cannot be put in a stronger light than it is in these passages. Whosoever committeth wilful and known sin is of the devil; is under his influence, and cannot be a child of God, while living thus, no matter what professions he may make. He who is truly "born of God" does not commit known sin, while "his seed remaineth in him, and he cannot sin because he is born of God." While the child of God walks by faith, and lives in the punc-

tual discharge of his duties, he cannot sin, for God's grace will prevent him or keep him. "Whosoever abideth in him sinneth not;" it is only when we voluntarily leave God,—take our cause out of his hand, that we fall into sin. Whenever, therefore, Christians are guilty of known sins, it is proof positive that they have backslidden from God,—that they have lost their "first love." Nor would we be understood as saying or implying even that, because one is justified and regenerated, that he is wholly sanctified; but we will say that he is in incipient sanctification, and may live without sinning; and should there be no backsliding after the hour of justification, but a steady growth in grace, the regenerated soul, with proper and thorough instruction in its high privileges, would very soon enter into the land of Beulah, or perfect love. The Lord would make short work of it; he would "cut it short in righteousness." The distance from Egypt to Canaan was not so great; nor the difficulties so many that God's people could not have made the journey in a few days instead of forty years. It was disobedience and unbelief that prevented them, and not God. So we apprehend it is with Christians generally. Justification and entire sanctification may be so near each other that they will appear to us to be cotemporaneous. This must have been the case with the converted thief. It was not necessary that a number of years should elapse between his justification and sanctification. There can be no bar to this in the Divine mind, nor in the provisions of grace. There can be no bar or hindrance, but our ignorance and unwillingness. If the apostle does not teach here that entire sanctification is the privilege of all true believers, he does teach that the justified or regenerated sinner does not commit sin. Let all learn from hence, that a justified relation to God is a most gracious and glorious state. Be careful, then, that no one undervalues it. If, as here clearly taught, one who is only regenerated can live without sinning, then,

if entire sanctification is the Christian's privilege in this life, we have a strong *a fortiori* argument for the possibility of living without sin, when in this higher state in grace. How will the advocates of necessary sinning get along with this text,—“Whosoever is born of God doth not commit sin; for his seed remaineth in him; and he cannot sin because he is born of God?” We confess, to our mind, this is the crowning argument in behalf of the doctrine of Christian perfection. To us it seems an unanswerable argument by those who deny the possibility of living without sin while in the body. John either meant here that the truly converted and growing Christian *did not* sin, or that he *did*. If the former is what he meant, the question is settled by divine authority, and beyond the possibility of cavil, that we are to pray for blameless lives, and expect to be pure and holy while in the flesh. If he not did mean precisely what he says, what import are we to give to these solemn declarations? Does he mean the Bible reader to understand that there are two kinds of sin among men,—one which implies guilt, and another which is free from guilt, or one which God takes no account of? If so, which does the apostle mean here, the former or the latter? If the former, what have you gained? If the latter, what—seeing it is not sin, or is an indifferent thing with a pure and holy God? But some may think they have a gate sufficiently wide for an easy egress from the dilemma of the apostle John, by interpreting him as meaning that the truly “born of God” are not habitual sinners, as they were before. He would not be understood that they never sin; but that they do not sin “habitually” or “characteristically.” If this is all he means, then regeneration does no more for men than a cool, calculating philosophy will do for them. Men may, without a change effected by the Holy Ghost, change from habitual sinners, to the strictest outward regularity, and we may say of them that they are no longer habitual sinners.

There are many such in our world, who are total strangers to what this apostle means by being “born of God.” This will not, therefore, explain the sense of these passages, unless we understand them as excluding all wilful and known sins. As we have before said, while these texts do not prove that all are perfected in love, or are wholly sanctified, who live without wilful and known sin, yet they prove that men may live without committing actual sin, and strongly infer the doctrine of that high state in grace denominated “entire sanctification,” “holiness,” “Christian perfection,” etc. There are four inferences that naturally flow from the foregoing reflections:

1. Many professed Christians, judged by these scriptures, will find that they are total strangers to true conversion.
2. Many others, who were once happy in God—but who now dislike this test—may assuredly know that they are in a backslidden state.
3. There are doubtless some sincere Christians who have doubts and fears when they measure themselves by this standard; but these perplexing doubts arise for want of discriminating between wilful sins, and errors of judgment, or bodily and mental infirmities.
4. These passages show in what sense we teach Christian perfection. They show that all wilful and known sin is exclusive; but that we admit defective judgment or reason, and many bodily and mental infirmities. It is not an absolute perfection, such as God alone possesses that is claimed, nor angelic perfection; nor yet Adamic, perfection. It simply contemplates a perfection of love. Under the economy of grace, the measure of man's responsibility and obedience is his ability; his ability as a fallen and infirm being, and not the ability of an unfallen Adam. Will not our brethren in Christ, then, who disagree with us concerning this great attainment, be so fair and charitable as not to interpret us as teaching absolute perfection, or angelic

perfection, or Adamic perfection? We shall be exceedingly thankful to them, if they will only desist in attaching the qualifying term "absolute," or its equivalents to Christian perfection, seeing neither we, nor the Bible, employ them when treating of this doctrine. It excludes all wilful and known sin, but not defective intellects and other infirmities. Who can demur at this, and style it monstrous fanaticism?

Honolulu, S. I., Jan. 12, 1858.

To Youthful Christians.

BY A REVIVED YOUNG MEMBER IN TORONTO.

WHAT are we doing as those who have to take the place of our older brethren, now on the verge of the unknown world? Is it not a noticeable fact that, in our churches, where a number of young men and women are seen and known as members of the church, almost all the work is placed on the shoulders of the seniors? Is it not true that there is a great amount of unbelief amongst us; a great deal of unfaithfulness, a great amount of the "fear of man," a more than ordinary measure of backwardness with us at all meetings, especially the public prayer meetings, and is it not true we have come very far short of his glory? Yes, it is all true, too true for real Christians. Well, how are we to remedy it? The old members of the militant host will soon have passed off the scene of life, and some persons are wanted to take their places. God's ministers, like Moses of old, have lifted up their arms; they preach, exhort, reprove, and act, as becomes the Lord's "Flame of Fire;" but who are they that hold up their arms, and sustain them in their course? The veterans. Yes, the old brothers and sisters, whose heads fairly show the last days of autumn have come, do their duty, but, in general, the young are faithless. Now, are things to remain in this state? Did our Savior want such members in the church, when he said to the young man, "Go, sell all thou hast, and give to the poor, and come follow

me." "Be ye also ready." What did St. Paul mean in the words, "Not slothful in business, fervent in spirit, serving the Lord;" and what does this mean, "Whatsoever thy hand findeth to do, do it with all thy might?" These mean, Every one must make use of all and every opportunity afforded for the advancement of the cause of God, for the interest of his kingdom, for the establishing himself in the faith, for the perfecting of holiness, that he may be able to cry, every moment, "Thy will be done." What was the complaint our Lord had against Laodicea? "I know thy works, that thou art neither cold nor hot. I would thou wert either cold or hot; but I will spew thee out of my mouth." That's our position while we don't work. Just like a poor sinner "halting between two opinions." There's a great work to be done, and but very, very few to do it. When will we get alive; when will our hearts burn to see the Lord's chariot moving on; when will we think the time has come in which we are to arise and shine, our light being come; when shall our prayers for the revival of God's work be characterized by that earnestness of souls which springs from Divinity itself? Only, when all is given up to God, when we take the will of God for our golden rule; only when all's well, and we have determined in the sight of God, and trusting in him for all grace to help us, to go to work with full purpose of heart. Shall we any more have to say, in our classes week by week, "I have been unfaithful"? The Lord help us to do our duty. The cry will soon be heard, "Watchman, what of the night?" O that we all may be able to answer. May God help us to prepare, for the "Bridegroom even now stands at the door."

TEMPTATION.—Entering into temptation is a very different thing from being assailed by temptation; but, in neither case, can we conquer or be delivered except by Christ."

—[Cheever.

God is his own interpreter.

The Preparation of the Gospel.

BY REV. S. L. LEONARD.

ONE of the most important parts of the Christian's armor is the sword of the Spirit; and, perhaps, there is nothing that is more requisite to success in the Christian life than a knowledge of the Scriptures. The question of the inspiration of the Bible is a subject well worthy of our consideration; but we shall not, at this point, enter upon the discussion of this matter. We wish to dwell upon the practical view of the value of the word of God. And how great are the benefits that result from the prayerful perusal of its pages, and a practical acknowledgment of its divinity!

Much of the Christian's usefulness depends upon his knowledge of spiritual things. Can the soldier fight successfully, who is ignorant of the character of his enemies? If he be destitute of knowledge upon this point, his very ardor may injure the cause in which he is engaged. How much harm has been produced by misguided zeal! Has not such a zeal done more injury to the church than all the attacks that infidels have ever made upon her? How often is the professed follower of Christ strict in tything mint and anise while he forgets the weightier matters of the law! He is zealous about forms and ceremonies, while he shows, by his conduct, that he is destitute of the love which is the end of the law. And is not much of this inconstancy owing to an ignorance of the Scriptures? Has it not prevailed most among those who are least acquainted with the Bible? Had the word of God been allowed a free circulation among the votaries of Rome, they would never have supposed that the counting of so many beads will make amends for so many sins. But we need not go to Rome in search of proof of the evil influence of an ignorance of the oracles of God. Are there not hundreds of Protestants in this land, who exhibit a most deplorable deficiency in this

matter? How many are there who are carried about by every wind of doctrine! What is the lesson of experience upon this point? Those who have been most successful in contending with these spiritual foes, have been deeply versed in the Scriptures. This book has been the man of their counsel. From it they have learned how to face their enemies. How earnestly did David study those parts of the Bible, that were written before his day! How high an estimate did Luther place upon the oracles of truth! Was not Wesley's intimate acquaintance with the Word of God one great source of his spiritual strength? Would Fletcher ever have been the mighty champion for the truth that he was, had he not been a close student of the Bible? Was it not from this source that the martyrs derived much of the courage that sustained them at the stake?

Reader, do you study the Word of God? Do you carefully peruse its pages? Without a knowledge of its teachings, you can never fight successfully the battles of the Lord. How worthy is this gift of heaven of your regard! Here you may learn the character of the enemy with which you are called to contend, and the source of your true strength. This is "the only star by which the bark of man can navigate the sea of life, and gain the coast of bliss and security."

Knowledge of Christ.

BY J. B. PEASE.

It is hardly possible to over-estimate the importance of acquaintance with Christ. It is "through the knowledge of him that we escape the pollutions of the world." It is "through the knowledge of him that all things that pertain unto life and godliness, are given unto us." And "grace and peace are multiplied unto us through the knowledge of God, and of Jesus, our Lord." And the Scriptures abound with the direc-

tions to "consider him," "remember him," "look unto him," and "think on his name." When we become acquainted with Christ, we find a solid satisfaction in the contemplation of his character; the world loses its charms, and Christ's attractions are seen to be capable of completely captivating and absorbing the soul.

But what is it to know Christ? There may be danger of getting a distorted view of it, as if it were to sit down and enjoy the sweets of affectionate intercourse, *mainly*, whereas this is but a part.

When we know Christ, we shall find a deep meaning in what he said, that "It is more blessed to give than to receive," and we discover that his highest joy was not "to please himself." His spirit was of that "love that seeketh not her own." "His joy was to sacrifice his own comfort, yea, though he was rich, for our sakes he became poor; that we through his poverty might be rich;" to leave his Father's house where there are many mansions, and wander upon the earth without where to lay his head, and go hungry often, and thirsty and weary; and bear the constant sight and sound of what was most repulsive to his pure nature among sinners; without any to be of kindred spirit, but nearly all incapable of appreciating him; despised and rejected of men, a man of sorrows and acquainted with grief; and when he contemplated what he should accomplish by his sufferings and death, he was so eager to complete the glorious sacrifice, that he cries out, "How am I straitened till it be accomplished!"

This *perfect love*, this disinterested benevolence, that is so strikingly characteristic of our Savior, is what we are particularly in danger of losing sight of. But if we come to know him, we shall find that "the things that are highly esteemed among men are abomination in the sight of God." We shall find that to be of his Spirit, and to walk with him, is to delight to sacrifice ease and suffer privations, that we may lead souls to the fountain of life.

Ah! how many are like Peter, who tried to persuade the Lord to "pity himself," and avoid the dreadful sufferings, not knowing that to go through it and thus accomplish such glorious results, was the joy he set before himself. Those who walk with him, shall find it a great joy to bear what is a cross to the natural man—to deny self, in order to confer a greater good upon others; and find this way to be that of pleasantness and peace. Such was Christ's spirit, and "how shall two walk together unless they be agreed?"

Then shall they know what that meaneth, "Therefore, I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake."

If *such* be our spirit, it will not constitute our greatest delight to stir ourselves into a glow of happy *emotions*—to enjoy rapturous anticipations of *future bliss*; nor in seeking some congenial spirit to enter into such *feelings* with us; much less shall we be pining for some one to come and impart *comfort to us*. We shall find that "LOVE SEEKETH NOT HER OWN." It is self-sacrificing and *self-forgetting*; and its possessor finds himself borne on toward the object of his affection, with such an attraction, "the love of Christ constraining him, that it becomes his meat and drink to do his will."

If he were upon earth bodily now, there are some who would find themselves in as great surprise as his disciples were, when he was so taken up with declaring the glad tidings, that he seemed to have forgotten his hunger; and they would be astonished to find they partook so little of this *self-forgetting* spirit. They would find that Christ did not consume his time in gathering around him those who could sympathize most with him, to receive their affectionate sympathies, but rather in going to the sick, the poor, the ignorant, and afflicted. They would not find him sparing the flesh, or solicitous in regard to creature comforts; but regardless of privation and sorrow

himself, directing man to the joys perennial of his Father's house. And oft would they find him out in the cold, dark night, in prayer for them, regardless of fatigue, and want, and painfulness.

There is a kind of indirect attack, the devil has resort to, when he sees he is not successful in preventing a soul from seeking holiness, and heavenly communion with God. He will artfully lead them to the other extreme, and induce them to be spiritual idolaters—*idolizing their own joys*, and forgetting that the perfection of love is its *going out of self*, to be *absorbed in pleasing its beloved object*.

The two great requisites of health are the same with the soul as with the body, viz:—food and exercise. If we neglect food, we starve. If we neglect exercise, we become dyspeptic. So, if we neglect to feed the soul by prayer, meditation, contemplation, (and reading is the great help to meditation,) we become dry, dwarfish, lean, and weak; our souls do not grow, and we find our duties becoming a task. Or, if we neglect to “exercise ourselves unto godliness,” we become slothful; even though we read and contemplate; and *self* finds a refined way of reinstating itself, and we tend to be a poor, spiritual dyspeptic. “Ye, therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness.”

Thoughts from my Journal.

BY U. B.

SABBATH. While attending the intermission prayer meeting, and listening to the prayer of one of the sisters, I was much edified with the scope and sentiments of the prayer. Her soul seemed drawn out in thankfulness and praise to God, for the great privilege of being called with an holy calling, and of a public confession of Christ before men. “O,” said she, “we are not ashamed of the gospel of Christ!” I was deeply impressed with the thought of the

high privilege of the Christian, and took occasion to make a few remarks on the difference between duty and privilege; a subject worthy of serious consideration; and one not often dwelt upon. In the soul wholly sanctified, duty and privilege are always blended; yet, by the mass, they are considered, and, in fact, are two very distinct things. It is always right to act from a sense of duty, but in the performance of Christian duties, (strictly so called,) this, to say the least, is the lowest motive of action. Those Christians who never act from a higher motive, than a sense of duty, will always be wanting in the most important element of Christianity, that is love. If love do not constrain us to act, so as to make every duty a *privilege*, we may know we are sadly deficient in the surest test of Christian character. If we attend meetings on the Sabbath, or on other days, or enter our closets, or bow around the family altar, merely because we are constrained by a sense of duty, we shall not get greatly blessed ourselves, or have our hearts so warmed as to be made a blessing to others. God is a God of love,—religion is a religion of love; and all its duties must be performed under the influence of love, or they will be but as “sounding brass, or a tinkling cymbal.” If our hearts are glowing with love, we shall not think so much of *duty* as of *privilege*. We do not take our food, when in health, because it is our duty to feed; and strengthen our bodies, but because it gives us satisfaction, and meets the cravings of our animal natures:—so should it be in the performance of Christian duties; they should give us pleasure in the performance, and meet the cravings of the spiritual appetites. Until this can be the habitual state of our hearts, we may know our spiritual system is diseased, and we need the Great Physician to heal our backslidings, and cure our infirmities. Alas! how many professors know not the sweets which cluster around the performance of Christian duty, and never seem to act, only as they are goaded to the task by the imperious

demands of conscience. To such professors, there is little indeed in religion, which to them is really a privilege;—every duty is a task, every sacrifice is a pain; and it is greatly to be feared that, in the end, such religion will prove no privilege to its possessor. If the eye of any such professor should fall on these lines, be admonished to seek a richer baptism of the Spirit, and to be so filled with divine love, that, henceforth, every duty shall be to you a blood-bought *privilege*. When the whole church shall become holy, we shall not be so much pained with excuses, and cold indifference. May the Lord hasten the time.

The Christian's Struggle with Depravity.

SELECTED.

"THIS is fearfully great, even after they have, through grace, powerfully subdued, and gloriously triumphed over it; their Redeemer, himself, is the Captain of their salvation; they are embarked with him, and bound for heaven; they look at the compass of God's word; they hold the rudder of sincerity; they crowd all the sails of their good resolutions, and pious affections, to catch the gales of divine assistance; they exhort one another daily, to ply the oars of faith and prayer, with watchful industry; tears of deep repentance and fervent desire often bedew their faces in the pious toil; they would rather die than draw back to perdition; but alas, the stream of corruption is so impetuous, that it often prevents their making any sensible progress in their spiritual voyage. And if, in an unguarded hour, they drop the oar, and faint in the work of faith, the patience of hope, or the labor of love, they are presently carried down into the dead sea of religious formality, or the whirlpools of scandalous wickedness. Witness the lukewarmness of the Laodiceans, the adultery of David, the perjury of Peter, the final apostasy of Judas, and the shameful flight of all the disciples."

If the above graphic description is true, the injunction of the apostle should be remembered by every Christian, *i. e.*, "Let him that thinketh he standeth, take heed lest he fall."

E. DAVIES.

A Sailor's Story of his Conversion.

AT one of the recent prayer meetings in this city, a sailor rose, and narrated to the congregation the circumstances of his conversion. He was a young man, a native of England, with an intelligent face, and an impressive manner of speech; and his remarks were received with great attention. He said:—

"I am a stranger here, and such a scene as this is one that, until very recently, would have been altogether new to me. Nine weeks ago I was converted, and since then have become in some degree familiar with prayer meetings and church services, though before that, I knew very little of either. I have been a very wicked man. For one so young, I have gone into almost incredible dissipation, and have committed almost every known sin. I can hardly imagine a person to have gone a greater round of wickedness than I. I am the youngest of a large family of children. My father is dead, but my mother is living. She is an old woman, now more than seventy-five years of age. She is a devoted Christian, and has always tried to bring up her children to be like her, and some of them have followed her example. Several of my brothers and sisters are earnest and sincere Christians, who, with her, have oftentimes at home prayed for my salvation. But I could never endure a single thought of religion. Whenever the subject was mentioned to me, I immediately repelled it, and repelled it often with a horrid oath. The thought that the members of the family prayed for me always made me angry. I was warned against my dissipation, but went more into it the more I was warned. I grew more

and more wicked every day, out of spite, and I *tried* to be a great sinner. At last I determined to leave home. I wanted to get away from the influence of a praying mother. I wanted to be free from all restraints, so that I might indulge myself in whatever I chose, to my own satisfaction. My mother implored me not to go. I told her I was going to sea, and *would* go. Her eyes filled with tears, and she could say nothing more. With whatever sins I had, I had some love for my mother, and I gave way before her tears. She asked me to promise her that I would never go to sea until I could first obtain her consent. I assented, and remained awhile at home. A young man, who was my companion in dissipation, left England and came to this country, and after he had been here a short time, returned in the same ship. He told me that I could enjoy myself grandly if I would go away from home as he had done, and that there was all manner of pleasure in New York. I again determined to go to sea in company with him. My mother, seeing that I was bent on going, could not bear the thought that I should leave without her consent, and so she gave it. I accordingly made preparations to ship at Liverpool. Just before I started, which was about the first of last December, my mother gave me a sealed letter and a small Bible to put in my trunk, and told me not to open the letter until the twenty-first of December. That was her birthday, when she would be seventy-five years old. She gave me her blessing, which I shrank from receiving, and I went off. As soon as I got clear of home I felt at liberty. I said to myself, 'Now there will be no one to pray for me, and I shan't be annoyed with Bibles and texts.' I left home without any sadness, but rather with a kind of wicked pleasure; and when I got on board ship, I soon forgot all about mother, and brothers, and sisters. After we had set sail, and were well on with the voyage, a storm arose that was very violent. Just about this time I was taken very sick,—

not with sea-sickness, but with a dangerous fever. I lay in my bunk, tossing about with the ship, as wretched and miserable as a man could be. The doctor told me that I was at the point of death, and that if I had any preparation to make for eternity I had better make it, for I had not long to live. This he repeated also in the cabin among the passengers, one of whom, an aged man, came to see me. I remember his face; it was all kindness; but I hated the sight of him. He came with a book in his hand, and said to me, 'Young man, you are almost gone; I have come to read to you something out of the word of God.' I looked up at him a moment, and said in a rage, 'Hand me the book;' and when he offered it to me I took it and put it to my lips, and made a solemn *oath* that I would have nothing to do with God or with religion. I told him that, if he read to me I would not listen, and bid him with an oath to leave me alone. He then went away; and I lay stark alone in my bunk. It seemed to me that I was at that time more miserable than I had ever been before in all my life; I do not refer to my bodily sickness, but to my distress of mind. It was evening, and there was no light near me, but all was dark as midnight. Suddenly the thought came over my mind that it was the twenty-first of December, and I remember my mother's letter. I could not rise and get it, for I was not able; and my first impulse was to call one of my messmates to get it for me. But I remembered that it was between the lids of my Bible. I was ashamed to let any one know that I wanted the Bible; and I did not want *that*, but my mother's letter. I lay for some time, and at last determined to call some one. One of my messmates came at the call; I asked him to get a lantern, and to go to my trunk and get a Bible with a letter in it. 'Ah,' said he with a sneer, 'now you're sick you begin to be a coward; what do you want with that book?' 'I don't want that book, but the letter in it,' I replied. In a few minutes

he brought a lantern, opened my trunk, and handed me the Bible and letter. He then left the lantern on my bunk and went away. I sat up a little in the bed, and opened the sealed package. The very first words that I caught brought tears to my eyes. They were my mother's words,—‘My dear Tom.’ I read the letter carefully from beginning to end. It was a mother's prayer for the conversion of her son. I had been miserable before, but those words made me more wretched than ever. I then began for the first time to feel remorse for my sinfulness, and to have a fear and dread of judgment. I turned about in my bunk in agony which I cannot describe. I had been told that I could not live, and now I was afraid to die. What could I do? I began to pray! This was what I always had a horror of before, but I was forced to come to it at last. I prayed to God to let me get well again, and made a solemn promise to him, on my bed, that if he would only raise me up I would reform my life. The burden of my sins almost crushed me. Even if I had not been sick, it seemed as if I should have died of these. I continued to pray, and when it was expected that I would die, I was still alive, and I was kept alive, and instead of growing worse I grew better. The doctor told me then that I had a narrow escape, and that I had been lying at death's door. As I got better, I got more and more comfort. The light gradually dawned in upon my dark soul, and its darkness was dispelled. At last, one day there came a sudden joy,—a sweet peace,—that wrapped me round like sunshine. My heart was happy, and while I was wondering what it was, the mercy of Christ was made known to me. I felt the consciousness that my sins were pardoned. I began to be stirred with a new life. Whereas before I hated my home, now my heart yearned towards it. My mother,—Oh I wanted to see her, and to put my arms around her neck. I wanted to tell her that I had read her letter, and what I had

found in it. And my brothers and sisters—I had no more desire to be separated from them, but with my whole soul I longed to see them, and to tell them that I had found the Savior. My joy continued, and I told my shipmates of it. Some of them laughed at me, but I didn't care for that; I knew in whom I believed. At last we came into port; it was on a Saturday morning. On the next day, I found the Mariner's Church; and, my kind friends, I have been here ever since. I am happy to be here, and can only thank God that he has led me to himself, and has led me to you in so wonderful a way. I am waiting here to go home and see my aged mother. She is very near the grave, and I want to throw myself upon her neck before she dies, and thank her, and thank God for her prayers for a wayward son.”

The Way to Holiness.

It is not my intention to write for those who are disposed to cavil with the doctrine of sanctification, or those who are indifferent to the subject, but to such as are sincerely desirous of obtaining the blessed estate. Dear brother or sister, listen to one who has passed through the struggle, and by the abundant riches and fulness of God's grace, has obtained the happy evidence that the blood of Jesus Christ cleanseth from all sin, and he will endeavor to point you to the way.

Jesus says, “I am the way, the truth, and the life, and no man cometh to the Father but by me.” Again he says, “Who-soever cometh unto me, I will in no wise cast off.” Jesus is the only name through which we may find admission to a throne of grace; for he is made unto us wisdom, and righteousness, and sanctification, and redemption. Then Jesus is the way to holiness; and you must look directly to him; and whatever will obscure your faith and confidence in him must be overcome; for the moment you rest your all in him, he is your sanctification.

But you will say, probably, I am so unworthy of this grace, that I cannot believe. If you are waiting to be worthy, you will never be sanctified; your unworthiness should be your plea, that the grace and merit of Jesus may appear. You must see your helplessness and unworthiness, not to sink you into despair, but to drive you to Christ; for you will trust in him unto salvation only when you have lost all confidence in the flesh. Even your prayers will seem powerless, your groans and tears of no avail, and all your own works will be a loathing to you. But submit yourself to God through Jesus Christ, who is your sanctification. Behold yourself in him, washed and cleansed.

But there is another difficulty still in the way of some. They will say, I am willing to submit the whole work into the hands of Jesus, and believe he will make me holy some time in his own time, but not now. Dear friend, his time is now. He has said, "Now is the time." You say, "Not now." Hence there is a controversy between you and your Savior, which is dishonoring to him.

Nay, thirsty one, now is the time you should believe. It is wrong not to believe. Say, Here, Lord, I will, I do believe; thou hast said now; now let it be. And here rest your soul, in the all-atoning merit of Jesus.

But you say again, Would it not be presumption for me, who am so great a sinner, to aspire to that holy state immediately? Ought I not rather bear the burden under which I am laboring, and thereby evince a humility and patience worthy of God's notice? Dear soul, Satan has destroyed many on this shoal. Humility is submission to God; submit, and you are sanctified. But again, many have lost their evidence through neglecting to confess what God has done for them, lest, say they, some might think it boasting. This is a wrong conclusion. It is the confession of your poverty, and the declaration of the riches of God's grace freely bestowed upon you through the merit of Jesus Christ.

Then approach the fountain of life; drink its sweet and exhilarating waters; wash therein, and be clean; do not hesitate; venture on Jesus; his blood will cleanse you from all sin. Then tell it, proclaim it all abroad, that Jesus is a present Savior; and that he saves from all sin.

M. J. KESTER.

—[Religious Telescope.]

The Prayer Chamber.

"LET us choose a room and consecrate it to prayer," was the remark of a young lady, recently converted, to her Christian associates. Yes, do it, young Christian, and God will bless. O! how hallowed the place, thus set apart to commune with God! It is a royal chamber, though its ceilings may be low, its walls without hangings, its floor uncovered. God will meet the contrite spirit there, as soon as in the chamber, hung with the richest tapestry, and carpeted in softest velvet, and decorated with all the costly appurtenances of wealth. Thought now carries us back to a little chamber, thus consecrated long years ago, by one just merging into womanhood; and fresh in our memory are recollections of the first prayer there offered after her soul was converted to God.

O, we remember the emotions connected with the breathings forth of that first prayer to a reconciled God; though the language has long since passed from our memory, but on the records of heaven it is written, and the sacred incense still floats athwart our spiritual horizon. How blessed to kneel in the presence of a reconciled God, and pour forth the warm breathings of gratitude, and thanksgiving:

"O happy day, when Jesus washed our sins away."

How cheering to know that we have an "High Priest, who can be touched with the feeling of our infirmities, who was tempted in all points like as we are, yet without sin!" And though others may misjudge us, God knoweth our hearts, and

appreciates the motives that influence us to action, while man judgeth by outward appearance only, which so often deceives. But we may come to God and tell him all about it, and feel that he sympathizes with us, as no earthly friend can do. Blessed privilege! thus to commune with the "Father of our Spirits," and in that little room too, that he has so often hallowed with his presence. It was our privilege, for a number of years thus to retire to a room of our own choosing apart from the busy crowd; and though humble in its surroundings, it was indeed a Bethel to our soul. And when circumstances called us to go forth to other scenes, how strong was the tie that bound us to "the place we had chosen for prayer!"

Though beneath that roof-tree, our tiny eyes first oped to the light of this beautiful earth, and the innocent, gleeful days of childhood had been passed around that hearthstone, and all the pleasing associations of early life were connected,

"With the orchard, the meadow, the deep tangled wild-wood,
And every loved spot that my childhood knew."

there was no tie so sacred as the one that united our soul to that room. There had we gone to God in hours of doubt and despondency, with a load on our hearts, and, while kneeling before him, the burden has been lifted therefrom, our souls have been comforted and encouraged, and the song of triumph has arisen like holy incense before the throne.

Bless God for that room. Methinks, if my soul were disembodied, I should wish sometimes to pause, stoop down and gaze into that little room, and then, looking up to the throne, I could each time strike a sweeter, louder, more melodious strain on the golden harp God had given me.

Yes, young Christian, be assured God will deign to dwell in such a place; he will make it all glorious with his presence. O! I expect, in reading over the pages of the diary, that I am every day tracing on the

records of heaven, to find many a signal victory gained, in answer to prayer there offered. Why, reader, take courage, God will answer prayer. Repair oft to the consecrated place, and, however dark the sky, or fierce the temptations that assail thee, thy "God is a rewarder of all who diligently seek him," and

"Satan trembles when he sees
The weakest saint upon his knees."

Prayer is a universal antidote to all his assaults, because, "prayer is the slender nerve that moves the muscles of Omnipotence," and none were ever turned empty away. Why, "ask what you will, and it shall be given you." "He who spared not his own son, will with him, freely give us all things."

Come, then, to the mercy seat,—

"Though thought be broken, language lame,
Pray if thou canst or canst not speak;
But pray with faith in Jesus' name."

And so shalt thou go on thy way rejoicing in the Lord, till glory ends what grace begun.

LETTIE CLIFTON.

[Northern Christian Advocate.

Choice Sayings.

"Jesus Christ lived to teach us how to live, and died to teach us how to die."
—[WM. SECKER.

"If the mercies of God are not *lode-stones* to draw us up to heaven, they will be *mill-stones* to sink us to perdition."—[SECKER.

"Whatsoever is not above the top of nature, is below the bottom of grace."—[SECKER.

"What are *carnal* men to *Christian* men? The *power* of God appears in the *formation* of one; but the stupendous *grace* of God shines illustriously in the *transformation* of the other."—SECKER.

"There is no passing for current coin in heaven, without the stamp and signature of heaven."—SECKER.

"It is better to be preserved in brine, than to rot in honey."—[SECKER.